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ABSTRACT

Since it was felt that the Canadian educational system was not serving the needs of Yukon Indian children, 14 items were forwarded by Resolution to the Brotherhood at the First Yukon Indian Conference held January 10-14, 1972. Nearly all the recommendations were dependent upon the provision of an education consultant who would act as a liaison between the Department of Education and the Indian community. Among the recommendations were that: two-way communication channels be fostered between parents, teachers and students, between Yukon Native organizations, and between the Brotherhood and the Canadian and Yukon Territory governments; kindergartens be made available wherever a group of more than five children ages 3-5 exist, with Indian parent committees responsible for all matters relating to their location, instructors, program and operation; education programs be changed to allow for revival and re-establishment of Indian languages and for a true picture of Indian history, culture and contributions; the necessary encouragement and assistance be extended to ensure employment of Native people as teachers, counsellors and teaching aides in Yukon; Indian students receive more encouragement to stay in school; resources be made available to enable certain Indian-operated group homes to be planned, designed and constructed; education of Native students be made more meaningful and relevant to their needs; adult Indians be informed as to educational aims, methods and institutions through regular periods of instruction offered in homes or Indian meeting places. (NQ)

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# APPENDIX 1

# EDUCATION OF YUKON INDIANS
# A POSITION PAPER
# BY
# THE YUKON NATIVE BROTHERHOOD

## REPRESENTING THE FOLLOWING INDIAN BANDS:

CARCROSS
CHAMPAGNE-AISHIHIK
CARMACKS
DAWSON CITY
KLUANE
MAYO
OLD CROW
ROSS RIVER
SELKIRK
TESLIN
UPPER LIARD
WHITEHORSE

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January 1972

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# EDUCATION OF YUKON INDIANS

## A Policy Statement:

The Government of Canada has the sole legal responsibility in all matters relating to Indians. The responsibility for the education of Yukon Indian children has apparently been given to the Government of the Yukon Territory. This educational system unfortunately, is not serving our needs. Unless there are many changes the costs of welfare for Indians will continue to increase.

We believe that our children should be educated in public schools, but we also believe consideration should be given to the special problems, the preservation of the language, and the factual representation of the culture of a group comprising nearly one-third of the Yukon's population. We also believe there should be freedom of choice in two areas — pre-schoolers should attend kindergartens designed as autonomous units preparing them for school life; similarly, certain vocational and technical courses must be designed and presented in an Indian setting outside regular educational jurisdictions. Finally, we believe that all education must have its two main goals, the stimulation of pride in one's culture and background and the development of those skills and that knowledge which is necessary to successfully compete in today's world.

In order that improvements can be made, the Yukon Native Brotherhood requests that the Government of Canada and the Yukon Territory co-operate in the immediate implementation of recommendations contained in this Position Paper. This should result in a more workable system and render the development of a Separate Indian School System unnecessary in the Yukon. We, on our part, will assist in every way to co-operate in building a system more suited to the needs of all Yukon people.

### WHY REVISIONS TO THE SCHOOL SYSTEM?

1. Many words have been spoken by concerned people about what is wrong with the Departments of Education in Canada as they relate to Indians. A few of the thousands of statements that apply to the Yukon are:

a) On July 23, 1970, during the presentation of a Brief to the Special Senate Committee on Poverty, Elijah Smith, Chief of the Yukon Native Brotherhood, appealed on behalf of his people for certain changes and additions to the Educational system. To date, very little improvement can be noted, and on no occasion have the authorities acted on recommendations made by the Yukon Native Brotherhood to the Yukon Territorial Department of Education.

b) "It is the fact of life that makes me say to you that we will never be contented, we will never be able to provide for our families, for our children's future until we develop our own jobs and run our own schools, and to deny us this kind of opportunity is the same kind of paternalism the government has been practising for the last one hundred years", George Manuel, Chief of the National Indian Brotherhood. The Yukon Indian people have no control over educational policy and because they are not involved, the system, its teachers and what is taught remains strange to the parents. This continues to increase the cultural and communication gap between Indian parent and child. The all-importaht family unit continues to fall apart.

c) "You have asked for any difficulties I have experienced; the first I must label as background. They are a minority group and view the majority group differently. The fact that they are a minority group has a definite pattern on their behaviour. Being pointed out as an Indian apart from our own society is keenly felt by them. They don't feel at par with us. Their customs, social set up, and aims in life are not the same as ours". Miss Beryl Bibby, Kindergarten instructor at Whitehorse Indian Village, speaking to Yukon Teacher's Association. The Yukon Territorial Education System makes small allowance for the social disparities described here.

d) "The high drop-out rate of Indian Students in Yukon is caused primarily by:

(i) Curriculum irrelevancy, and a feeling that the current curriculum does not lead to practical jobs in the future, in the Yukon.

(ii) "The feeling of alienation by Indian students and parents, generated often subconsciously, by the staff, administration, and non-Indian students." Miss Beryl Bibby in a letter to the Yukon Teachers' Association Public Relations Committee. We believe that Miss Bibby, during her close working relations with Yukon Indian parents and students, described two of the most important truths which are not usually apparent to White educators and not considered in either curriculum design, or teacher training.

e) "To sum up the interview the group asked the students what steps could be taken in order to improve the image of the Indian people. One suggestion was there should be more Indian teachers who do have a basic understanding of Indian thinking. More Indian cultural courses should be offered at the high school level so that both White and Indian have a better area of communication. It was also suggested that more textbooks should be related to the Indian way of life instead of constant portrayal of the Indian as "savage". White students should be exposed to the art of trapping and hunting. There should be more open discussions of both White and Indian concepts. The Indian language would serve as a very positive effect as well as maintaining a cultural link with preserving the Indian identity. Another strong recommendation was that meetings between students and teachers and concerned people should carry on. It was felt by the group, that many of the suggestions offered by the students could be employed in our present school structure." — Indian students Viola Fairclough, Sheila Frank, Alex Fox and David Joe speaking to a group from the Yukon Teachers' Association Indian Education Committee in June, 1970. The Yukon Native Brotherhood appreciates the efforts of the Association to improve the Educational system as it applies to Indians. However, there is little evidence that their efforts are affecting Departmental policies.

f) Excerpts from the testimony of witnesses and also recommendations of witnesses who appeared before the Standing Committee on Indian Affairs and Northern Development:

"The increased costs of solving the educational problem of the Indian while relatively expensive, are cheap when compared to fifty years of welfare payments', and 'There is nothing in the integrated school system that says "you are an Indian". There is no Indian language, no Indian culture, no Indian music, and Indian art. This consequently creates a conflict in the mind of the Indian child negating, and maligning his origin and his race. — Mr. Walter

Currie, President of the Indian-Eskimo Association of Canada, and Assistant Supervisor of Supervision, Department of Education, Toronto.

'Education of Indians has been characterized by a policy of cultural replacement under which the textbooks, the schools, the philosophy of education has been designed to make White men out of Indians. Little attention has been paid to Indian culture, history and language. The result has been a tremendous disillusionment among Indian peoples with the process of ation which is creating conflict between parents and children and severe psychological problems for the children involved. In view of these circumstances, Indian parents justifiably feel that the educational system threatens the integrity of their way of life and causes children to become lazy, disobedient and disrespectful of the past. The educational system produces children who are in conflict because they cannot cope with a new way of life in the north in terms of industrialization, and yet they cannot hunt and trap.' and

'Besides opting for the extremes, i.e. dropping out of school and accepting the traditional way of life or rejecting it in favour of the white style of life, perhaps the more reasonable way to cope with the anxieties of Indian children is to try and achieve some type of synthesis between the two; more specifically, the two principles that should be adopted in the education of Indian and Eskimo children are, the measures that will help the student validate his self-image and his self-esteem, and the participation of Indian and Eskimo adults in the formation of educational policy for their children'. and

'Recruiting more Indian personnel without an over-emphasis on certification requirements. (An Indian teacher who has grade twelve or thirteen education is a much more effective teacher of Indian children than a non-Indian who has had teachers' college training.)' — criticism and recommendation by Professor Peter Sindell, Assistant Professor of Anthropology, McGill University, Montreal.

'The present educational system for Indians is designed to assimilate Indians and to make White men out of them. The apparent success of an Indian youth in school turns to an identity conflict in his late teens. He suffers from living in two worlds: The White and the Indian world. Often he is not accepted on the reserve after being urged to get an education. On the other hand, he also finds it difficult to get along in the Non-Indian world. Such rejection breeds disillusionment and the young man turns to such vices as alcohol, crime, delinquency, and prostitution' — criticism by Mr. Rodney Soonias, President, Canadian Association of Indian and Eskimo Education.

g) 'Narration (with the teacher as narrator) leads the student to memorize mechanically the narrated content. Worse still, it turns them into "containers", into "receptacles" to be filled by the teacher. The more completely he fills the receptacles, the better a teacher he is. The more meekly the receptacles permit themselves to be filled, the better students they are.

Education thus becomes an art of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing and storing the deposits'. — Paulo Freire in his book Pedogogy of the Oppressed. Indian students are traditionally not accus-

tomed to this method of teaching, and many are dubious that the subject matter being "banked" is relative to their life needs.

h) (i) Everyone has the right to education . . .

(ii) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms . . .

(iii) Parents have a prior right to choose the kind of education that shall be given to their children.' — from article 26 of the Universal Declaration of Human Rights. The right to choose embodies three obligations — to provide opportunity, to dispose of funds and to develop curriculum. Indian parents in Yukon are denied all three of the obligations embodied in the 'right to choose'.

i) 'The schools are perhaps the most Canadian aspect of the entire country. They have a strong resemblance to the jails, in that incarceration in them is also involuntary and joyless and the program encourages stupidity and insensitivity. Schools don't use a method of instruction that corresponds to the natural way people learn and thus are assured of a bumper harvest of children who can't figure out the school game well enough to simulate failures. That's what school seems to be all about: FIND THE WINNERS. The losers fall out of the boat, half-literate swimmers full of despair, while the winners sit there for years rowing away, robots who have been half-dead since they were eight years old'. — June Callwood, writing in MacLean's Magazine January, 1972. We believe these words explain some of the reasons we have so many drop-outs.

j) 'Perhaps we should be taking a look at the treatment they're receiving in provincial schools.

Maybe we should take a closer look when we draw up the contracts with the provincial schools, and put in safeguards that will, meet the needs of Indian students'. — Mr. John Ciaccia, Assistant Deputy Minister of Indian Affairs, quoted in the Edmonton Journal, January 2, 1972. It is hoped that Mr. Ciaccia, before becoming party to those time-worn paternalistic policies which discouraged our initiative will allow those INDIANS who will be affected to say what those changes and safeguards must be.

II. Government leaders and civil servants regularly point with pride to the improvements which have been effected on behalf of those they are paid to serve. Comparisons are made to show the increase in the amounts of money being spent, or the increased number of children attending schools, or the additional staffs employed to provide better service. Impressive statistics are quoted; however, correlations are never drawn to show the attendant increases in Indian juvenile delinquencies or the rise in crime, or the number of Indians in jails, or the extra costs of welfare, or the number of unemployed Indian graduates of various educational institutions or the high percentage of school and social drop-outs. This is not to infer that the Education system is to be held responsible for all social ills. We contend, however, that Yukon Indians must gain an authoritative voice in the operation of that system in order that there can be a co-ordinated approach to self-development and self-sufficiency for all Indians.

If students know, for instance, that they will have employment as teachers or as teaching aides they will be encouraged to work toward that goal; if

others are aware that Indian enterprises are to be developed and that meaningful and responsible opportunities will exist, then motivation toward commerical training will make sense to the student. Half measures will not do; Indians must have voice in the expenditure of every cent of money being spent on their behalf and in the development of every program operated for their benefit.

III. The unsatisfactory results of the huge expenditures on Indian education in other areas of Canada are also evident in the Yukon. The drop-out rate is high. Young children soon come to know their role as second-class students, with subsequent disillusionment and, very often, development of antagonism. Those who complete vocational training usually find that they are not trained to necessary standards. Some have been half successful as typists and nursing assistants, but there is no encouragement for Indian students to enter professional fields such as education, social work, law enforcement, finance, or to work toward managerial positions.

Only a very few of our people work in Government departments, and none have positions of responsibility in either Government or private fields of endeavour. There is so little evidence of success, in fact, that young students and their parents do not believe in the Whiteman's education system.

Yukon Indians are trying to get out of the rut they have ben forced into by imposition of welfare. As they succeed, jobs will become available in community development, health, educational, economic, and cultural development, and other fields. Only a comprehensive and intelligent system of education, with sufficient Indian input, can properly prepare our students from their earliest ages for the skills which will be required in a developing society.

IV. At the First Yukon Indian Education Conference held January 10-14, 1972, fourteen items were forwarded by Resolution to the Brotherhood for implementation (Appendix 1 attached). Careful consideration has been given to those Resolutions in preparing this Position Paper.

## OUR GOAL:

Our goal is the provision of those improved education and skills training opportunities to Yukon students of native descent which will result in more graduates from our Educational Institutions.

## RECOMMENDATIONS:

I. We must have an Education Consultant on our staff. The Department of Education is a large and complicated organization which can only be properly researched and explained to us by a highly qualified person in our employ. Similarly, the means whereby necessary changes will be effected can only be explained to school authorities by a positive-thinking and qualified person who understands and listens to Indians. Our Consultant must have office facilities in the Department of Education and access to all Departmental records, schools, budgets and policy deliberations. He must add informed opinion to the development of education policy which will be suited to our needs. Nearly all of the recommendations which follow are dependent for their achievement upon the provision of this avenue of communications at a top level of the Territorial Government. Past experience has shown that the

existing set-up provides little opportunity for outside participation. Therefore we request the strongest possible support for this new approach.

**RECOMMENDATION ONE:**
THAT RESOURCES BE MADE AVAILABLE WHICH WILL ENABLE THE YUKON NATIVE BROTHERHOOD TO SEEK AND TO EMPLOY AN EDUCATION CONSULTANT WITH THE BEST POSSIBLE QUALIFICATIONS. HIS SALARY MUST BE EQUAL TO THAT OF A SUPERINTENDENT OF EDUCATION AND HE MUST BE EMPLOYED NOT LATER THAN JULY 1st, 1972.

II. There must be more opportunity for communication (two-way) at all levels.

a) School principals should be directed to participate in regular meetings in Indian homes (or Village churches or halls, if these provide comfortable atmoshperes) attended by teachers, parents and students with the simple and express purpose of promoting dialogue, friendship and understanding.

b) Means should be made available whereby Yukon people of native descent may meet in Educational conferences which they would organize and conduct.

c) The Yukon Native Brotherhood, with advice supplied by its Education Consultant, will maintain close liaison with the Governments of Canada and the Yukon Territory to report on the progress of the system as it applies to Indians.

**RECOMMENDATION TWO:**
THAT TWO-WAY COMMUNICATION CHANNELS BE FOSTERED BETWEEN PARENTS, TEACHERS AND STUDENTS, BETWEEN YUKON NATIVE ORGANIZATIONS, AND BETWEEN THE YUKON NATIVE BROTHERHOOD AND THE GOVERNMENTS OF CANADA AND YUKON TERRITORY.

III. Kindergarten programs which are supposed to serve Indian children should be designed to meet those needs identified by their parents. We do not believe very young children should be taken from their homes to a strange place with strangers in authority. We want our young children to be placed in the care of people who speak both languages, who have lived in and understand both cultures, who have been educated and understand the need for education, who appreciate the moral values of both cultures, and who can guide young children through this important period of their lives. We wish to have an authoritative voice in the location, the program, the selection of instructors and all matters affecting our kindergartens.

**RECOMMENDATION THREE:**
THAT KINDERGARTENS BE MADE AVAILABLE WHEREVER THERE IS A GROUP OF NOT LESS THAN FIVE CHILDREN IN THE THREE TO FIVE YEAR AGE GROUP. THAT INDIAN PARENT COMMITTEES BE MADE RESPONSIBLE FOR ALL MATTERS RELATING TO LOCATION, INSTRUCTOR SELECTION, PROGRAM AND OPERATION OF KINDERGARTENS.

IV. The language of instruction at the pre-school level and up to the first or second year of primary school must be in the language of the local Indian community with secondary language English being introduced gradually during that period, if this is the majority opinion of the Indian parents of the community.

Instruction in an other-than-English language has already been done with

French in primary schools. This has created an unnecessary anti-French feeling among many Indian parents. Teaching in Indian language will give the same consideration to Canada's original citizens as we now give French people, who might be described as Canada's second original citizens.

Fundamental concepts of Indian society-conservation and management of resources, appreciation of nature's creatures and creations, respect for the aged, love of family, a spirit of sharing, and strict observance of ancient traditions — should be explained to all students to promote better understanding. Indian contributions to the fields of medicine, exploration, music, art, handicrafts, etc. should be properly recognized and presented in true perspective.

**RECOMMENDATION FOUR:**
THAT EDUCATION PROGRAMS BE CHANGED TO ALLOW FOR REVIVAL AND RE-ESTABLISHMENT OF INDIAN LANGUAGES AND FOR A TRUE PICTURE OF INDIAN HISTORY, CULTURE, AND CONTRIBUTION TO THE MODERN WORLD.

V. The introduction of Indian languages into school will immediately provide employment for teachers. In the beginning, Indians with little or no formal training would be employed until such time as better qualified people become available. This causes us little concern; nearly every Indian parent has proven to be a very capable teacher of his or her native tongue, while Indian students who have completed Grade Ten should become proficient teacher aides under informed direction. At this time, also, Indian lay counsellors should be employed to provide a source of understanding and encouragement not now available to Indian students.

Funds should be made available which would enable the Yukon Native Brotherhood to develop and offer one-year of Teacher and Counsellor Training commencing no later than September 1st, 1972. These courses should be co-ordinated with an existing University which would accept the graduates into the second year of degree patterns. The Department of Education should also give a guarantee that the persons successfully completing the first year of training would be given first chance for employment as teachers and counsellors in schools or rooms where the Indian student population is over half the total.

**RECOMMENDATION FIVE:**
THAT THE NECESSARY ENCOURAGEMENT AND ASSISTANCE BE EXTENDED TO ENSURE EMPLOYMENT OF NATIVE PEOPLE AS TEACHERS, COUNSELLORS, TEMPORARY TEACHING AIDES AND KINDERGARTEN INSTRUCTORS IN YUKON.

VI. Too often we hear of students dropping out of school. To learn the reasons is not easy, but all too often they amount to discrimination on the part of teachers, other students or government employees. Most of these students would rather be in school, but the injustices which do not appear important to the adult has discouraged the child.

There should be immediate employment of Indian counsellors. High qualifications are not necessary. These children require the advice of an older and understanding person and they need it now — one who can gain and hold their confidence, one who can help remove the sources of discontent, one who can lend encouragement where and when it is needed. Professional

counsellors for the future, perhaps, but the present need is for Indian counsellors.

All teachers who will have Indian students in their classrooms should be required to attend a course designed and taught by Indians. In this way they could learn of the way of life, social problems, personality traits and communication difficulties. By learning to listen, relate and to understand, teachers would be helped to change many of the attitudes of which they themselves may be unaware. These present attitudes are among the principal reasons for Yukon Indian School dropouts.

**RECOMMENDATION SIX:**
THAT INDIAN STUDENTS RECEIVE MUCH MORE ENCOURAGEMENT TO STAY IN SCHOOL.

VII. For some years the subject of group homes has been under discussion, and some have been built. Always, however, they become showplaces of the White man's paternalism — sterile, formal, non-functional, removed from the world of the Indian, operated by Whites. Our real needs are far different, and if for once our words can be listened to, perhaps at last it may be possible for us to begin to participate in the solution of our own social problems.

A group home should be located centrally in each village, operated by Indian couples and should provide short and long-term care for all who need it. A lunch to a child, or breakfast, or a night's lodging to an old person, or a week or month care for a family of children — whatever is necessary to free parents for the trapline or employment, or to provide warm meals for the young and old who cannot care for themselves.

If this simple concept could be allowed to develop; if Indians could be encouraged and assisted to plan, design and build this structure; if the White man would observe without interfering, then we believe school attendance would improve, the need for the hated hostel diminished, welfare costs reduced, welfare staffs decreased, and gainful employment of adults could increase. This whole program could be provided without a net increase to the taxpayer.

**RECOMMENDATION SEVEN:**
THAT RESOURCES BE MADE AVAILABLE WHICH WOULD ENABLE CERTAIN GROUP HOMES TO BE PLANNED, DESIGNED, CONSTRUCTED AND OPERATED BY INDIAN PEOPLE.

VIII. The word 'relevancy' is only now becoming useful in describing Indian education since recent development of a spirit of Indian independence within Canadian society. Until now, the Indian student has faced the prospect of being trapped in a welfare world — rejected by both the White and Indian communities. Now students should be able to look forward to full acceptance in and employment by organizations who will require the services of many professionals, para-professionals, technicians, tradesmen, and other personnel. Our education must now be designed to fit the requirements of economic, cultural and community development. We must have the resources and the freedom necessary to participate in the operation of programs without all the rules and red tape which is usually a part of government agencies.

Courses of study which have been designed for some other time, or in some other province, will not do. Our specific needs can only be met by

courses of special design for use in Yukon schools. For post-graduate training, we should approach colleges, universities and technological institutes with our course outlines. There must be new approaches to the qualification of teachers, instructors, teacher-aides, counsellors, social workers, probation and parole officers, community development workers, management personnel, researchers, and many more through initiation of new vocational courses designed by and for Yukon Indian persons.

**RECOMMENDATION EIGHT:**
THAT EDUCATION OF NATIVE STUDENTS BE MADE MORE MEANINGFUL AND RELEVANT TO OUR NEEDS.

IX. Our people are still suffering the demoralizing and destructive side effects of alcohol excesses. To an age group consigned to apathy and despair through the processes of welfare, alcoholic release has become part of a way of life. Now the younger people are starting to use drugs for the same reasons.

With a new sense of purpose developing, plus new hope for employment and involvement, we believe programs of alcohol and drug education are a must.

The best available material for design and implementation of these programs is available from the Indian people. We must design and operate these programs.

**RECOMMENDATION NINE:**
THAT ALCOHOL AND DRUG EDUCATION PROGRAMS DESIGNED AND CONTROLLED BY NATIVE PEOPLE BE STARTED IMMEDIATELY.

X. For hundreds of years Canadian school systems have described Indians as uncultured savages, without religious beliefs, bloodthirsty, compassionless, and non-industrious. The truths are finally being discovered by White men and are far different.

No credit has been given for the many contributions made by Indians to science, medicine, art, philosophy and other fields.

Educational authorities today cannot be held responsible for the mistakes of years ago. Neither do they deserve praise for their efforts in introducing a positive approach to Indian studies. As a first step we demand that all books, films, and other recorded material which in any way fosters a negative Indian image, and which is not based on proven facts, be removed from classrooms. This screening of educational material must be done by our own people.

**RECOMMENDATION TEN:**
THAT ALL RECORDED MATERIAL WHICH PORTRAYS NEGATIVE ASPECTS OF INDIAN HISTORY AND CULTURE, UNLESS BASED ON PROVEN FACTS, BE REMOVED FROM ALL YUKON SCHOOLS.

XI. At our recent Yukon Indian Educational Conference, the same complaint was heard many times — 'We do not understand what is being taught to our children, so how can we talk about it? We can only trust the White man to teach them properly'.

The end result is a group of young people who can no longer live the Indian way and who are not accepted into White society. They have dropped out of educational institutions and therefore are not trained; much of this is because Indian parents were unable to particinate or to counsel in something they did not understand.

Indian adults must take part in the educational system. This could be done by regular periods of instruction for Indian parents. They must learn about what is being taught in the schools. Also, the reasons why it is being taught, and what it means to the child's future. Then parents will be able to give guidance to their own children who go to school.

**RECOMMENDATION ELEVEN:**
THAT ADULT INDIANS BE INFORMED AS TO EDUCATIONAL AIMS, METHODS AND INSTITUTIONS THROUGH REGULAR PERIODS OF INSTRUCTION OFFERED IN HOMES OR INDIAN MEETING PLACES.

XII. All education designed by man is useless unless people are going to apply what they have learned in some meaningful occupation. Regulations of both the Federal and Territorial governments, and hiring practices of private employers, ensure that 'outsiders' will be brought to the Yukon at great expenses for short periods of time. Then they are replaced by more 'outsiders'.

Many Indians could fill responsible positions in the fields of education, health, welfare, rehabilitation, engineering, tourism, forestry, construction and many others after on-the-job training and a series of short courses. Until the government changes its rules for hiring, personnel departments will continue to demand unrealistic educational requirements which will keep Indians unemployed and on welfare. We realize that we are suggesting that the bureaucratic system be changed. But when systems do not serve the best interests of all concerned, then they must be changed.

**RECOMMENDATION TWELVE:**
THAT THE FEDERAL AND TERRITORIAL GOVERNMENTS CHANGE THEIR HIRING POLICIES IMMEDIATELY AND PLACE INDIANS IN EMPLOYMENT IN ALL DEPARTMENTS AND AT ALL LEVELS OF RESPONSIBILITY.

## IN SUMMATION:

This Position Paper has been written because the Whiteman keeps demanding, 'Tell us what you want'.

Now we have told what we want in Education. The things are simple, and they are not expensive. Up to now, the Whiteman has considered himself the only person capable of saying what all people should learn. He has failed to meet the needs of a large percentage of his own people, and of nearly all of ours. When will he learn that he cannot plan for us?

What is really required is a decision by the Whiteman to practice what he preaches, to believe his own words. Then we can join together as equal partners and begin to build a better Yukon society using all the resources which are available.

# RESOLUTION I

WHEREAS, the delegates to the First Yukon Education Conference being held in Coudert Residence, Whitehorse, January 10 to 14, 1972, are unanimously agreed that,

—there should be a better chance for communications between students, parents and teachers, between the various Yukon Native groups and between all native people and the Federal and Territorial Governments, and

—education must be changed to include courses designed to revive and re-establish Native languages and cultures, and to provide all interested people an opportunity to learn about the true Indians' heritage, and

—education of Native students must be made more meaningful and relevant to their needs, and

—action must be taken to prevent native students from dropping out, and

—natives must be encouraged and helped in every possible way to look for and to get employment as teachers, counsellors, and possibly teacher's aides, in the Yukon Educational system, and

—many social problems require the building of certain group homes, planned, designed and constructed by native people, and

—certain vocational and education courses should be conducted in Centres operated by native people, and

—alcohol and drug education programs designed and controlled by native people, must be started immediately, and

—teachers must be educated about the cultural and social backgrounds of Native people, and

—kindergartens must be established as described in "Appendix A", and

—all recorded material which depicts Native cultures and history incorrectly must be removed from all Yukon schools, and

—programs must be started which will give Native adults an understanding of student education, and

—many unrealistic educational requirements which prevent Native people from getting certain jobs with the Government of the Yukon Territory and that of Canada must be changed, and

—a complete and continuing assessment of the Yukon Educational system must be carried out by a Consultant employed by the Yukon Native Brotherhood,

NOW, THEREFORE BE IT RESOLVED, that the Yukon Native Brotherhood be requested to implement such action as it deems necessary to bring these things into effect.

*Tuesday 11, 1972*

The Chairman had the assembled group fill out a questionnaire on the operation of kindergartens. This was followed by a discussion on the formation of village kindergartens. The majority of the group favoured a curriculum which would offer the children both Indian and non-Indian courses. Some felt the kindergarten should be taught by a native teacher, and others thought that both an Indian and non-Indian teacher together would be

most beneficial. The majority felt the classes should be taught in both the Indian and the English language.

A set of Rules and Regulations were hammered out and voted upon:

1. The kindergarten shall have a minimum enrollment of five students, and a maximum of twelve students.
2. The necessary qualifications for the Instructor will be left to the discretion of the parents' committee.
3. The program for the kindergarten will be decided on by the parents' committee.
4. The parents' committee will also appoint the Instructor.
5. The Finances of the kindergarten shall be acquired from:
   a. Matching grants from the Department of Education and the Department of Indian Affairs.
   b. Small fees.
   c. Private sponsors.
6. The minimum age for enrollment shall be three years.
7. The kindergarten shall not operate when the temperature falls below 20 degrees below zero.
8. Compulsory attendance is necessary if the child is registered by the parents.
9. Deadline for registration shall be:
   a. No deadline for three and four year olds.
   b. A deadline for five year olds. The deadline for five year old students shall be October 31st.
10. The registration shall be valid for only one year. The kindergarten shall last from September until the end of June.

# RESOLUTION 2

WHEREAS, the delegates to the First Yukon Native Education Conference being held in Coudert Resident, Whitehorse, January 10 to 14, 1972, are unanimously agreed that the Government of Canada has the sole legal responsibility for all matters related to Indians,

NOW, THEREFORE BE IT RESOLVED, that the Yukon Native Brotherhood be requested to forward all resolutions coming from this Conference directly to the Minister of Indian Affairs and Northern Development with copies to the members of the Standing Committee on Indian Affairs and Northern Development.